

T H E  
**Christian History;**

Containing Accounts of the Propagation and Revival  
of Religion in *Great Britain, America, &c.*

~~~~~  
Saturday APRIL 14. 1744. § N<sup>o</sup>. 59.  
~~~~~

*The Remainder of the Letter begun in our last.*

**M**AY the Lord break down the Partition-Wall of *Bigotry* on both Sides, and, according to his Promise, give all his *People one Heart and one Way* (Zeph. iii. 9.---Jer. xxxii. 38, 39, 40.) I long to see the fulfilling of this glorious Promise. O LORD GOD, send the promised Spirit and Power of *Elijah*, and turn the Hearts of the Fathers to the Children, and the Hearts of the Children to their Fathers, (Mal. iv. 5, 6.) By *Fathers*, I mean Christians of a longer Experience, who are really born again, of whatever different Denomination. By *Children*, I mean all those who within a few Years past are born again under a remarkable Ministry lately raised up in the establish'd Church. There is in all these a *Principle of Union*. They are *all one in CHRIST*. They have the same Father and the same Mother, (Gal. iv. 26.) They are *Brethren*, and should not fall out by the Way, nor behave strangely to each other. To see Dogs, Bears, Wolves, and Tygers, fighting and tearing each other in Pieces, is not to be wonder'd at; but 'tis monstrous to see *Lambs* bite and devour each other.

Those will do so on both Sides who are only *nominal Christians*. There is no Principle of Union in these; having never felt the Power of Godliness, they will be bigotted to their several particular Forms; and 'tis much to be fear'd there are great Numbers on both Sides Strangers to vital Religion. Our LORD, in his Survey of the visible Church, sets down one Half under the Character of *Foolish Virgins* (Math. xxv.) And tho' the Net of the Gospel has been successful in gathering

ing Fishes of late Years in the *establiſh'd Church*, yet 'tis to be fear'd Time will prove theſe Fiſhes of different Kinds.

The Seed ſown on *ſtony Places* quickly ſprings up, flouriſhes for a little while, but wanting Root, muſt wither. The *Thorns* have not yet had Time to ſpring up and choak the Seed. The *Fowl of the Air* alſo has various Arts in Time to practice to pick up the Seed in the High-way. Were theſe three Sorts taken out, 'tis greatly to be fear'd the Numbers would be much reduced. But this is the Caſe in all Gospel-Reformations. And I verily believe that among the preſent Reformed there is a *Remnant according to the Election of Grace*, who not only, like the *Galatians*, run well for a Time, but ſhall hold out to the End, and be kept by the Power of God through Faith unto Salvation.

I think the *Fathers* in Knowledge and Experience ſhould conſider, that *Children* will ſpeak, and act, and think, as *Children*; when they attain to more Growth and Knowledge they will act otherwiſe. 'Tis evident that for ſome Time the *Jewiſh Believers* were firmly attach'd to many Things which they departed from when they came to a better Underſtanding. Surely *Fathers* will conſider, that if on Account of *Children's* Weakneſs and Want of more Experience, they behave towards them ſhy or ſtrange, or deſpiſe or cenſure; that they act out of Character, and give the *Children* Occaſion to ſuſpect whether they are *Fathers in Grace*, tho' they be ſo in Years. How weak were CHRIST's *Disciples*, while in a State of Childhood, in moſt Part of their Conduct! But their Weakneſs moved *their* and *our* dear MASTER to Compaſſion! He bore with, and put the beſt Conſtruction on all their weak Conduct. O Lord grant that the ſame Mind may be alſo in us that was in *Chriſt Jeſus*, who has left us an Example that we ſhould follow his Steps! We moſt ſolemnly profeſs ſo to do; and herein only may we expect that God will own us. We need not fear any bad Conſequences attending ſuch a Conduct, while we firmly abide by every Part of divine Truth: And all muſt allow that we can never act out of Character, wherein we follow ſuch an Example. 'Tis true the *Fathers* are in a ſpiritual Slumber; the Bridegroom tarrys; and all the *Virgins*, both wiſe and fooliſh, ſlumber and ſleep: 'Tis evident this is the Diſpenſation the Church is now under, *Math. xxv. 5*. Let the *Children* alſo beware with all their preſent Life and Vigour, that they don't judge or cenſure

censure (*Math. vii. 1.*) they don't yet know what it is to pass through several *Winter Seasons*, nor how their Graces may abide the Proof or Trial from the *Flesh*, the *World* and the *Devil*, with all the *Principalities* and *Powers*, for ten, twenty or thirty Years together. *They stand by Faith*; *May they not be high-minded, but fear*, lest they also fall into the like *Spiritual Slumber*, which they justly censure; which bears the *Likeness of Death* to distant Spectators, tho' it is not so in Reality---*I sleep* (says the Spouse) *but my Heart waketh*, &c. In this State Corruptions are visible, but Grace is hid and undiscovered, without intimate Acquaintance. Indeed this appears to be *Satan's Hour*, and the *Power of Darknes*; he seems to have got the Church like *Peter*, into the Sieve of *Temptation*, and he sifts us as *Wheat*, when Grace, like the *Wheat*, falls to the *Bottom*, and *Sin*, *Corruption*, and *Infirmities*, like *Chaff*, appear uppermost. *May the Lord that has chosen Jerusalem rebuke the Tempter, awaken the slumbering Virgins, give us all one Heart, and one Way, and prepare us for the Bridegroom's Coming, who seems not to be far off.* To this, I trust, both *Fathers* and *Children* will say, *AMEN*! being, I presume, what both daily pray for. But, I trust, the *Night of Slumber* is far spent, and the *Day* is at Hand, though it will be a dreadful Day to the *Wicked*, and to *Sinners in Zion*. (*Mal. iv. 1. Isai. xxiv. 2 Thess. i. 7, 8, 9. Mat. xxv. 11, 12.*) it will be a joyful, a glorious Day, to the *Godly*, who are waiting for the *Coming of the Lord*. (*Mal. iv. 2. Isai. xxv. 7, 8, 9. Mat. xxv. 10. 2 Thess. i. 10. Tit. ii. 13, 14.*) Let for the *Divisions of Reuben there should be great searching of Heart*, in as much as they weaken the *Hands of the Godly*, make the *Hearts of the Righteous sad*, obstruct the *Progress of the Gospel*, grieve the *Holy Spirit*, and gratify the *Devil*, and are highly displeasing to *God*; therefore he will send the like *Spirit and Power of Elijah*, before the *Coming of the great and dreadful Day of the Lord*, to turn the *Hearts of the Fathers to the Children, and the Hearts of the Children to their Fathers* as a Means to prevent his smiting the *Earth* with a *Curse*. (*Mal. iv. 5, 6.*) I long to be delivered from myself, and to live, to act, and speak in *God*. (*Rom. viii. 1. Gal. v. 16.*) My Prayer is done. My best Wishes attend you, and all the dear *Friends of CHRIST*. (*Job. xv. 14.*)

I remain yours, most affectionately, &c.

J-----n O-----n.

*Copy of a Letter from Mr. Howell Harris an eminently pious and successful Preacher in Wales, to the Society at the Tabernacle, London.*

*London Weekly History, No. 47.*

*My very dear Fellow Travellers,*

**H**appy you that have found the Pearl of great Price ! Oh what have you found in CHRIST ! In Him GOD is your Father, and all he has in yours -- All his Attributes are for you --- His very Justice pleads for you -- He has made a Way for his Love to flow without Interruption like a River to your Souls---His Power and Faithfulness are all for you---The more Wounds you have yet unheal'd, and the more Ignorance is yet not dispell'd by his glorious Light, the more Pity he has for you.

What do you not enjoy in Christ ! Heaven is your Inheritance ! All that he did and suffer'd, he did it for you ! You shall not want Righteousness or Holiness, Wisdom or Strength, Grace, or growth in Grace, Love or Humility, Fruitfulness or Faithfulness, Light or Life, Purity or Meekness, or any Thing that is in Christ ; for 'tis all for you--O be then continually looking up in that simple Faith which discovers all these Things to the Soul according to the Measure of it that is given ; and beware of that Wisdom that reasons you away from Christ, by every new Discovery of your Sins or Sinfulness, your Darkeness or Weakness. Let your Wounds send you to, and not from him that is fitted to be your Physician. When the eternal Plan of your Salvation was laid, all your Guilt and Corruption, your Hardness, Nakedness, Pride, Lust, Peevishness, slavish Fear, Self, Unbelief, Backsliding and Helplessness, were before the Saviour's Eye, when he engaged to save you, to call after you, and to make you willing, to begin and carry on the Work in your Souls ; he knew you had *Nothing* to pay, therefore he paid all. He saw you had no Will to come, therefore he undertook to cast out the strong Man armed, and to make you willing, giving the Light of his glorious Gospel to shine in your Souls, having dethron'd the God of this World that had blinded your Eyes. He saw that you could not be fruitful but as he would make you ; therefore in him is your Fruit found ; and he has ordained you that you might go and bear Fruit. He saw you had many strong and powerful, near and subtil Enemies, and that you could

not

not overcome them, therefore he became your Captain and King, and overcame them all in his own Person, and has bruis'd their Head in entering to your Souls ; and has engaged to cast them all out by little and little, and to reign 'till he has set all your Enemies under his Feet, that being freed from their Hands, you might serve him in Holiness and Righteousness. He saw that when he had given you Faith, you cou'd not act it, or make it grow ; He then engaged to be the Finisher of it : And when he saw that in your Flesh dwelt no good Thing, that if your Salvation should depend on your own Faithfulness, all his Work should be lost on you ; He then undertook to keep you by his mighty Power thro' Faith, and took all on his own Faithfulness, so that because he changes not, none shall pluck you out of his Hands ; because he is greater than your Hearts, and has Power over all your Enemies, therefore he can give to you eternal Life.

O glorious Covenant ! O blessed Saviour ! O distinguishing Grace ! Methinks I see you all in Tears of Admiration, Love, and Self-loathing, crying, Why me, Lord ! Why me ! What am I, a Child of Hell, made a Child---What ! A Child --- of God ! So nearly related ! How can I bear to hear thee, O Jesus, say, I go to my God and your God, my Father and your Father, and with that Love that my Father loved me have I loved you ! Sure that is too high to be comprehended, too deep to be fathom'd ---- That is a free, eternal, unconditional, and unchangeable Love ! O happy Souls ! And are you called to have Fellowship with the Father and with the Son ! What Fellow-Heirs with Christ ! And can't he set out the Nearness of the Relation wherein you are related to him, but by calling you his Brethren and Friends, and Spouse ? And is Christ your Brother, Friend, and Husband ! Can he then want Pity and Love, and Readiness to help you in all your Straits ! Can he forget you, or be unmindful of your Cries and Groans ! Can you suffer and not he too ! Can any be your Enemies and not his too ! Can you want any good Thing while he is full of Grace and Truth ! Can you lose the Way while he is your Leader ! Can you be lost while he is your Shepherd ! Can you be utterly overcome while he fights your Battles ! And can any Storms cast you down, while he is a Rock beneath you, keeping you from sinking ! Can any Thing hurt you, when  
he



he watches over you, and is resolved to make all Things work for your Good ! You may, and shall suffer more or less with him, but you shall reign with him. Death can have no Sting, when he has answer'd all the Demands of the Law for you---- Satan himself, and ungodly Men, and even the Remainder of Corruption yet warring in you, shall be so over-rul'd by him, that they shall bring Glory to his Grace, and turn to your spiritual Good. Sure this is a Saviour that we ought to rejoyce in, admire, and speak well of, to all the World ; and do all we can by our Lives and Words to bring all to be in Love with Christ. Are you brought to the heavenly *Jerusalem*, how dreadfully black must it be then to have the Language and Spirit of the World among you ! How monstrous must Railing and Backbiting, and Evil-furmising, be among the Lambs of the meek Jesus ! Of all the crying Sins of the Nation, none can be so terribly dreadful as to find Pride and Resentments, Murmurings, and Narrowness of Heart, among the Followers of the humble Lamb of God. Are you call'd out of the World, and is your Treasure in Heaven ? What have you then to do with Treasures here ! What ! a Heaven-born Soul to treasure on Earth ! The Thought of it is ridiculous ! What ! serve the two Masters ! Love God and the World ! 'tis impossible ! O search narrowly out the Lovers of the World, the Bigots of all Sorts, and selfish Reasoners, that know and talk of more than they feel and have learnt of God, and Whisperers, and idle Loyterers, and proud unbroken Hypocrites ; and weed them out, remembering they are Objects of your Censure, as well as Drunkards and Harlots, and more likely to corrupt you ; if you will indulge them, you will find God will withdraw from among you. Remember, God sent to the Highways and Hedges to call you in, he found you in your Blood, he has done Wonders for you, when no Eye did pity you. He has led you as dear Children, fed you with Manna, and shall you then now dishonour his Name, and grieve his Spirit, and give Room to his Enemies to blaspheme, by your careless and light Behaviour ? Shall you Parents not shew a spiritual Tendernefs to your Children, watching over them, carrying them in the Arms of your Faith before the Throne, and using all Means toward bringing them to the Kingdom of the dear IMMANUEL ? --- Shall you Children not shew a Spirit of Pity, Tendernefs, and Forbearance, even towards your carnal Relations ;

Relations; and endeavour to shew them by your Meekness and Love and Humility, that you have been with Jesus! Shall you *Dissenters* not shew that you see that Jesus is no respecter of Persons, but that he still has a few that have not bow'd the Knee to *Baal*, even in this benighted Church; and shew that 'tis the Advancement of his Cause, and not of your own Parties, you have at Heart, by rejoycing to see him reforming among us! And endeavour to root out that Principle that has had too deep a Place in the Minds of many of God's dear ones among you---That *this is no Church of Christ*, and consequently from such a Principle, have no Fellowship with them, must be the Fruit.

And you of the *established Church*, when you see so many of the precious Lambs of Christ among the various Denominations among you, and that they have been a great Means of keeping the Gospel among us, and how the Lord owns them in *Scotland and America*, &c.--- Shall you be Respector of Persons when you see God is not!--- If they have received the Holy Ghost as well as we, shall you not hold Fellowship with them, when you see yourselves you shall reign with them hereafter to all Eternity? And when you visibly see and meet God in every one of these Denominations, shall you set up any Party against that which God owns, let it be which it will? --- There are none of all these Names in Scripture; there is there but *one Church*, Christ has but *one Body* --- There is but *one Spirit*, and *one Faith*, and *one Hope* of our Calling--- We are all call'd to *one Work*, to fight under *one Banner*, and to aim but at *one End*, and to walk but *one narrow Road* of Self-denial; there is but *one Thing* needful to know, God in Christ reconciled to us.--- Beware then of entertaining and allowing in your selves, and as much as in you lies, in others too, any Spirit, Aim or End, contrary to this Unity of the Spirit; and see that your Conduct be such as tends to this Union in bearing with each other, opening your Hearts and Jealousies of each other, to one another in private:--- And when you partake of the Ordinances, hearing, receiving the Sacrament, &c. with one Party, see that 'tis so as not to be divided from the rest of Christ's Body of another Denomination; but still try your Hearts; are you free to be every where, hearing, praying, singing, communicating the Lord's Supper, &c. where he himself and his Disciples

Disciples are.--- I think that is contrary to the Gospel of Christ, so to join to any Party, as not to be free to join with all other Parties of Believers.--- Want of breaking down this Wall of Bigotry in our Hearts and Practices, is a great weakning to the Hands of Christ's Soldiers ; who hereby are divided, and by the Cunning of the Enemy, and the Remainder of Self yet unsubdu'd, come often to tear one another, instead of building up one another.--- I believe it is the Will of my dear Lord, that since we can't come to understand some Texts about Church Government, and about the Time or Mode of Baptism, and some other little Externals that are soon to perish, all Ministers sent and taught of God of every Perswasion, should meet to relate their own Experiences to each other, in order to remove all secret Suspicions from their Minds, of each others Grace ; and to lend their Pulpits to each other alternately, which they well may, when they preach nothing but the same Christ, and that have been taught of God themselves, not touching on those Things they can't see alike ; bearing a publick Testimony against the selfish Spirit of Party Zeal, especially every one among his own People ; and 'till this becomes our Practice, and all are willing to communicate together, taking no other Name to go by, but that of *Christian*, and no other Distinction, but *Believers* and *Unbelievers*, requiring no other Qualification for Church Membership, but Proofs of a saving Acquaintance with the Lord Jesus, by a lively Faith, productive of Holiness in Heart and Life, making itself more visible by its Growth, we shall never be united.

Was I call'd to take the Care of a particular Congregation, I shou'd think it my Duty to receive all to my Communion that I could find sufficient Room to hope were born of God, though they cou'd not agree with me in my Judgment about some Externals ; and would think it my Duty to give them their Liberty to join with any others that shou'd appear to be Part of Christ's Body ; and so leaving others (that have God among them, and are taught of God) to join with me, and leaving mine to join with them, is, I think, saving our selves from Schism : And I believe want of this Tendernefs and Love was one great Cause of so many Separations, perhaps ; and 'tis in vain to preach up a catholick Spirit, and Love, and Union among all, 'till the Lord has inclin'd every one to renounce all Names, & to be dead to his own Party.

(To be finished in our next.)